THE AMERICAN COLLEGE MAGAZINE

"Come out of thy meditations and leave aside thy
Flowers and incense! what harm is there if
thy clothes become tattered and stained?
Meet him and stand by him in toil and in sweat
of thy brow.
Here is thy footstood and there rest thy feet
where live the poorest, and lowliest and lost."

—TAGORE.

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TAGORE AT THE AMERICAN COLLEGE

The
American College Magazine.

VOL. II. SEPTEMBER, 1919. No. 1

EDITORIALS.

SINCE our last issue the two most important events of our college life were the signing of the Peace Treaty which we sincerely hope has finally ended the great World War, and a visit and lectures from India's greatest poet—Sir Rabindranath Tagore. The first editorial rightly has to do with Peace and its Significance, written by a member of the college staff. We ask every college man to read it carefully and try to grasp the real significance of this most important event, which our Principal has called the greatest political event in all history.

We have tried to make this issue of the Magazine—A Tagore Number. Full reports of the poet's lectures will therefore be found in another part of this issue, as well as other articles of interest to students of Tagore.

We are reprinting in this number a few extracts from Tagore's more widely known and more appreciated writings. We make a suggestion that a large number of our students learn these stanzas by heart. It is a good thing to train the memory to retain some of the choicest poems of our favorite author.

"Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measured by my soul:
The mind's the standard of the man."

—WATTS.

I

The Peace and its Significance.

SO at last we have the anxiously expected Peace. For the last four years the world had been eagerly looking for the day on which peace would be concluded. Our enormous sacrifices and the cheerful way in which we suffered all our privations and losses won all for this purpose.

By the year 1914 the world had reached a stage of unexampled progress, prosperity, contentment and happiness. There was a marvellous intellectual and economic development, the true significance of it we understood only during the war. But beneath the surface there was an under current of restlessness and a vague forboding of the coming evil. Clearer visions saw in the bright distant horizon "a cloud as small as a man's hand," but of this very few people took care to notice. Then came the war like a thunder-bolt from Heaven. The Powers of Darkness which lurked beneath the seeming contentment of a purple civilization won let loose from the council chambers of Prussia and for the last four years, the nations of the world had to try their utmost to keep them again under the chains.

The day on which the world was declared to be in peace marks a new era in the development of human progress. We are ushered into a new world: We are given new ideals and new aspirations. Feudalism with all its vestiges has entirely disappeared. The immemorial war between "Status" and "Contract" seems to be over with the total discomfiture of the former. A new age has dawned upon the world, and the dignity of man as man irrespective of the accidents of birth or wealth is recognized, and is written in bold characters on the

tablets of the human heart with the blood of our martyred sailors and soldiers. Power and authority will hereafter be only in the hands of men in whom people have confidence.

The War and the Peace by which it terminated is significant in many ways. Nations from the different parts of the world combined together and fought for some recognized ideals. It was not a war for one country or a race alone. The English, the Americans, the French, the Italians, the Belgians and the Indians fought as brothers-in-arms against a common enemy. A great opportunity was thus given to the peoples of the world to understand each other. By this war the world has gained a common historical experience. Patriotism which in old days was confined to the narrow limits of one's country or town has lost its meaning. The world and not a particular part of it is to be our Father-land and the object of our patriotic devotion.

For us in India, the mighty events of the past few years are supremely important. England has seen India in its real perspective. India's willing contributions to the war, and the readiness with which she took her share of the responsibilities of the Empire are thankfully appreciated by Great Britain and her colonies. We are no longer the Step-sons of England, but fellow-citizens of the Empire. Tennyson's ideal of the empire,

> "Sons be welded each and all,
> Into one Imperial whole,
> One with Britain, heart and Soul!
> One Life, one Flag, one Fleet, one Throne."

seems to have been realized. England, we can hope, will no longer stand in our way in our efforts to reach our political and economic ideals.

In these days of national rejoicement, we have to remember with reverence our soldiers and sailors who sacrificed their lives for our sake. One of the most brilliant of Greek statesmen referred to the soldiers killed in a war, in the poetic expression of the "spring which was taken from the year." For the world, at present, as the result of the war the spring was taken not for one year but for years. Many of our best and noblest men sacrificed their lives in the interest of Peace, Civilization and Freedom. Our loss is certainly irreparable. But our gallant soldiers have done their work.

Long live the Peace!

II

The Bolpur School.

Tagore and his School, and the Life of Tagore, were the two lectures delivered by Mr. C. F. Andrews at the American College last February. The lecturer dealt quite fully with the poet's father,—the great Maharishi Devendranath Tagore. He must have been a remarkable man. His renunciation was something real and beautiful. A great portion of his Sanyasi life was spent in the restful quiet of Shantiniketan, in fact the word means—the place of peace. It was here years afterwards that the poet established his Model School, which has become quite famous as an educational experiment. Mr. Andrews told with deep feeling the motto which the Maharishi left for Shantiniketan, and it has ever since remained the inspiration of that school. The old Sanyasi, raising himself to his full height, with his long bony arm and index finger pointed upward, said in a soft voice—

He (God) is the repose of my mind,
He is the joy of my heart,
He is the peace of my soul.

could anything be more beautifully expressed than that! And the Tagore school today is trying to give a truly liberal and modern education to the boys of Bengal with that deep and sincere religious sentiment as a foundation.

The lecturer explained to us the programme of a day at Shantiniketan. The students, who number about 150 at present, rise very early just when the day is beginning to break. The grounds of the Bolpur School are very beautiful with their many walks and shady avenues. Just as daylight is breaking the boys march through these avenues singing softy one of the prayer-songs composed by Sir Rabindranath. The effect in the early morning is described as being truly wonderful. The boys all eat together, that is the rule, but a few orthodox Brahmin fathers sometimes insist when their boys first go to the school that they must eat their food apart. The Brahmin boys soon get tired of their isolation, and on their first visit home they plague their fathers to let them eat with the other boys, because they do not wish to be "out castes." In this case it is the Brahmin who is the out caste. The method of study is quite unique. It is a return to the old athenian model. Texts-books are little used. The bore of examinations is dispensed with. One teacher may not have more than ten students. He takes his boys out under the trees and along the shaded avenues, and there the boys literally sit at the feet of their teacher and learn of him, all instruction is given in the vernacular, and there is direct and personal contact between teacher and student. These classes continue all the morning. There are no study periods in the afternoon.

The Tagore school emphasises the need and dignity of working with one's hands, all the boys and teachers too spend their afternoons in manual work. All the

routine manual work of the school is done by the boys themselves. After work then comes play, athletics chiefly foot-ball are emphasised and practised regularly. In the evenings literary societies hold their meetings; music, drawing and painting are features emphasised in the school; and frequently one of the Poet's plays in Bengali is staged, and at nine o'clock the school retires for the night. Thus the day's programme of the Bolpur school is a full and interesting yet varied one.

Here is an interesting experiment along the lines of what one may call a rational system of education for India.. It is an attempt to modernise the ancient system of Indian education. The chief features of the experiment are—small classes allowing direct and personal contact between the teacher and the taught, in the hands of a good teacher there is here a great opportunity for influencing and making character; all instruction is given in the vernacular, English is taught, but only as a subject of study; the fine arts as music, painting, the drama are a real part of the school course; there is a certain leisure and naturalness about this school, which is so sadly lacking in most other schools, of course, I suppose the final test is that of character, efficiency, and success in after life; will this school and this system accomplish these better than other schools! And then there is the much needed emphasis of boys in India having to work with their hands.

All these are most interesting suggestions to educationalists working in India. We wish the Bolpur School every success, we shall watch its growth with the greatest interest, and we trust that it may prove to be a demonstration or model school showing us how our present educational system may be improved. We had

hoped to have, in fact one was arranged but had to be abandoned owing to the poet's indisposition, a conference between Sir Rabindranath Tagore and many of the educationalists of Madura when this scheme and other suggestions would have been thoroughly considered. We were extremely sorry that the conference could not be held. But we have received a number of valuable suggestions along new lines of thought, which we can try to think through and perhaps work out for ourselves.

III

Some Gems from Tagore's Writings.

"Thy kindred shall forsake thee,
and thy fruitage of hope lie dead in the dust;
Yet despair not.
The gloom of night shall frown upon thy road,
and thy light fail thee again and again;
Yet despair not.
Even birds and beasts will gather round thee to hear thy voice,
While men of thine own house remain unmoved;
Yet despair not.
The gate's shut in silent menace to turn thee back;
Knock and knock, it may never open at all;
Yet despair not."

"Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee!

He is there where the tiller is tilling the hard ground and where the path-maker is breaking stones. He is with them in sun and in shower, and his garment

is covered with dust. Put off they holy mantle and even like him come down on the dusty soil !"

Gitangali. 11.

"Thus in India it was in the forests that our civilization had its birth, and it took a distinct character from this origin and environment, It was surrounded by the vast life of nature, was fed and clothed by her, and had the closest and most, constant intercourse with her varying aspects."

"The fundamental unity of creation was not simply a philosophical speculation for India; it was her life-object to realize this great harmony in feeling and in action."

"Life is immense."

Sadhana. 1.

"One morning in the flower garden a blind girl came to offer me a flower chain in the cover of a lotus leaf. I put it round my neck, and tears came to my eyes, I kissed her and said, 'You are blind even as the flowers are' 'You yourself know not how beautiful is your gift'"

The Gardener. 58.

"Who are you, reader, reading my pœms an hundred years hence? "I cannot send you one single flower from this wealth of the spring, one single streak of gold from yonder clouds. Open your doors and look abroad.

From your blossoming garden gather fragrant memories of the vanished flowers of an hundred years before.

In the joy of your heart may you feel the living joy that sang one spring morning, sending its glad voice across an hundred years."

The Gardener. 85.

ARTICLES.

"The Poetry of Tagore."

BY REV. W. W. WALLACE, M.A.

The point of view from which I would approach the study of Tagore's poetry is that indicated by Professor Bradley in his "Oxford Lectures on Poetry" in his lecture on "Poetry for Poetry's Sake."

"We are to consider poetry," he says, "in its essence, and apart from the flaws which in most poems accompany their poetry. We are to include in the idea of poetry the metrical form, and not to regard this as a mere accident or a mere vehicle. And, finally, poetry being poems, we are to think of a poem as it actually exists; and without aiming here at accuracy we may say that an actual poem is the succession of experience—sounds, images thoughts, emotions—through which we pass when we read as poetically as we can."

That means that we should try to read poetry poetically not analysing it and not criticising it, but allowing it to make its full impression on us through the exertion of our recreating imagination. To do this one does not need an understanding of the subject of the poem, nor an acquaintance with the poet himself. It is his poem that we study not his subject, nor himself. We generally think that we must first possess some knowledge of a poet, of his life, and his characteristics before we can undertake to read his poems. Similarly, if his subject happens to be one with which we are unfamiliar, we think we must first gain an understanding of the subject, and then we may be prepared to understand or appreciate the poem. In this way we think we must have an Introduction to every writer before we can presume to read him and we go to that "Introduction" and to all other

"helps" and criticisms we can get before we go to the poet himself. That this is a mistake we have only to consider how an "Introduction" to a poet is generally written, and that we might ourselves write an Introduction, if we had first thoroughly and poetically read a poet, *i.e.*, read his poems.

It will thus appear to us that, instead of being a help to us to know beforehand all about a poet, it may be a hindrance. If I take up a poem of Wordsworth's knowing it to be by Wordsworth, I am prepared for certain things, on the lookout from them and disposed to see them even if they are not there. If I take up the same poem not knowing who it is by and not knowing what its subject is, I am more free to find out exactly what the poem itself is and what its substance, as distinct from its subject, may be. We cannot have read many poems that appeal to us, however, without wishing to know who their author is and all about him; and this may, in certain cases, as in the case of Tagore lead to a cult, that is often illuminating, but sometimes blinding.

The question then is—Is it the poems or the poet that we are going to study? It is the poems, a few of them at least; and what we may come to understand or say about the poet is altogether incidental.

Life of Rabindranath Tagore.

It will be sufficient, therefore, at the outset, to say that Rabindranath Tagore is of a noble Indian family in Bengalee; that this family has manifested liberal tendencies; the grandfather of the poet visited England, and the poet himself has travelled extensively in England and America and the continent of Europe, and lectured before University audiences; that he is in a measure self-educated having formed a dislike for school, and the

regular routine of College; that he took up the study of Law in England but we are glad to say, in view of the fact that India seems to be amply supplied with legal practitioners, that he chose rather to be a poet; that he has decidedly humanitarian feelings which have been translated into action in his Educational work at Bolpur, about 93 miles from Calcutta, where the ancient Indian Gurukulavasa system has found expression in a modern form and spirit; that he has a devotion to *music* which forms his chief recreation; that he is of a profoundly religious temperament; that to him, religion is no mere external thing, but a matter of life. We may thus expect to find in Tagore, a poet who answers in some measure to Matthew Arnold's ideal of what a poet should be, one who possesses truth and seriousness; one to whom poetry is not a mere ornament, but the soul of life; whose life may be said to be the embodiment of his own writings, in its simplicity, its purity, its spirituality; one who in this respect may be justly compared to Milton, and Wordsworth, and Tennyson and Browning.

The Gardener.

The 'Gardener' plays round the theme of love in endless variety, touching every chord of his wondrous instrument and making it vibrate to sweetest melodies in every key. To realise the wealth of the poet's imagination, take the 85 songs of the Gardener as an exercise and write titles to the songs. We should get an idea of the range and richness of the sentiment that runs through the whole. We should have among many others, these; Love's Shyness, Innocence, Purity, Inexpressibility, Hospitality, Madness, Sorrow, Comprehension, Condescension, Quest, Dream, Immortality, Generosity, Justification, Eagerness, Joyousness, Devotion, Last Bridal-Death, Insatiability, Love Lost, Exaltation.

THE STYLE.—It is somewhat puzzling to turn to the lyrics of love contained in the Gardener, and find them expressed in faultless prose, but nowhere attempting the *form* of poetry. One is at first inclined to wish that they might have regard for some recognized form of poetic expression. One has only to remember, however, that these are translations, and that no poetry is quite translatable, and that the author's intention was to convey in English some impression of the grace and charm of the original. Suffice it that he has attained a marvellous degree of rhythm in his prose rendering, that at least entitles them to be called prose poems.

THE SYMBOLISM.—Another puzzling matter that presents itself to one who first opens the Gardener is its symbolism. Its ideas are not set forth in plain speech but represented in symbols that require to be seen in imagination, to be made somewhat familiar to be realized in their full significance. So much is this the case that one is inclined at times to think these "lyrics of love and life" to be lyrics of love without any life, because the symbolism that conveys the living aspect is not appreciated or fully grasped. It may be further objected that there is a certain shadowy character to the songs that suggest whispers or sighs rather than full voiced utterances.

Another disappointing feature of the songs is their fragmentary character. Each song is a fragment and one longs sometimes to catch a fuller strain, to prolong the theme or develop its full meaning, out of the mere snatches that are given. There is something, however, so new and strange in Tagore and far removed from the hackneyed influences of Greece and Rome and England, that we discover here a new land and a new language where the music is still the same as we have always loved—the universal language of the human soul, the

music of love; and we cannot ask it to be other than it is, and what it is above everything else that characterizes it is; its *Spirituality*.

THE GITANGALI.

THE GITANGALI.—These song-offerings are his later religious poems, breathing the ancient spirit of India, and yet at the same time truths that we recognize as essentially Christian. I cannot read the Gitangali without at many points comparing it with the new Testament and I cannot refrain from thinking of him as a truly mediating voice that brings together in essential harmony that which is most sacred in ancient Indian lore and much of that which to all Christendom constitutes the gospel of the world's redemption.

Mr. K. S. Saunders, in the *Young Men of India* for February presents somewhat this view, and says: "The vague pantheism of the past has become a mystical theism; in which the vision of a personal, suffering, brotherly God has kindled; in which imagination has been chastened and controlled by a historical person. In a word, Mr. Tagore is a seer whose vision of God has crystallized from an atmosphere surcharged with Christian thought." "I am told," he adds, "that the poet does not acknowledge this; yet he cannot be the son of Maharishi Devandranath Tagore and a leader of the Brahmo Somaj without imbibing much of spirit of Christ."

Turn to the 10th and 11th songs of the Gitangali.—

The God of these songs is the God of the New Testament supremely revealed in the person and work of Jesus Christ.—the God of humanity whom we can reach and serve only through love and service to His Children. "Pride can never approach to where thou walkest in the clothes of the humble, among the poorest and loveliest and lost."

Tagore's mysticism is not one that seeks to fly away from the true joys of life, a simple delight in the world. He teaches no bold Asceticism, but the real renunication of an unselfish and dedicated life, that thus a divine radiance is shed on earthly joys and activities.

The finest thing in the Gitangali, and, I think, in all the writings of Tagore is the ideal of Patriotism in No. 35. There is no drum beat of war or political agitation, no frothy ebullition of excited national feeling. A nation grows from within by an awakening process, by education and moral feeling.

"Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls.
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way in the dreary desert sand of dead habit;
Where the mind is led forward by Thee into ever-widening thought and action—
Into that heaven of freedom, my Father, let my country awake."

"THE CRESCENT MOON."—In these prose poems we find the happy idealisation of childhood. They move in a realm of enchantment. They breathe the sweetness, the mystery, the divinity of childhood. We esteem their author not less but more when we find that he can touch that key, that he has not lost and spirit of the child, that he has drunk of the fountain of perennial youth.

TAGORE'S PLACE AS A POET.

No doubt Tagore suffers in English by the fact of translation. No poetry is quite translatable. The Gitangali in English is, I suppose, somewhat like the Psalms of the Hebrew Psalter in English. They have an immense value to the English reader; they are full of poetic elements; but no one mistakes them for English poetry. Hebrew poetry translated into English does not make English poetry. No more does Bengali poetry. That is but to say that the ideas are translatable, but not the artistic form which makes up at least half of what the best poetry comprises. We are forced therefore to the admission that while Tagore abounds in poetic ideas and qualities and has an approach to a certain poetic form, a charm of rhythm that is certainly poetic, he can never take a position as a great English poet until he has shown a complete mastery of the form of poetry. In his revulsion from the artificial poetic diction of the school of Pope, Woodsworth strenuously insisted on the half truth, that there is no difference between language of poetry and that of prose. But in practice he has sufficiently shown us that there is such a difference. Sidney in his apologic for poetry, lays down the rule that *delightful teaching* is the "higher describing note to know a poet by," and he is inclined to think that verse is but an ornament and no cause to poetry. "One may be a poet without versing, and a versifier without poetry." But he is careful to add—"But yet presuppose it were inseparable as Scaliger judgeth truly it were an inseparable commendation." Matthew Arnold who we all admit is competent to make our definition of poetry for us, insists on its manner and style as well as its matter and substance, as making its beauty, worth and power. He will not allow to Emerson the

name of a great poet, becoming Emerson has not a sufficient command of the technique of English poetry and a sustained power. We may be sure that Matthew Arnold would have a high appreciation for all the true poetic qualities of Tagore but that he could not yield to him the highest poetic praise.

"In the full development of its nature, what we call poetry says a French critic. (Bosanquet) unquestionably demands metre."

"In his history of English Prosody Prof. Saintsbury maintains as his principal thesis the proposition that the formal part of English poetry is no negligible thing and that it is still less a thing to be regarded as purely mechanical on the one hand or purely haphazard on the other." "It is to me, he says, the life of poetry– a life which, like other lives, is mysteriously and inextricably, blended with other things, but which is still, in a way, separable." Twenty generations of English poets have laboured to perfect English poetry on its metrical side, and no one who aspires to a voice that shall be heard among the reverberating echoes of the innumerable company of poets can neglect the lesson their labors teach. For as a judicious poet writes.—

"The lip of a girl, and the lift of a verse and the lap
and the life of the sea—
Of all the things that the world has seen—of all that
ever shall be—
Of all God's works in heaven and earth there is nothing to match these three."

Conclusion.

In summary of this rambling account of India's first great modern literary luminary I would mention

what seem to be the two striking characteristics of the poet, First is his *humanity*.

He has the ecstasy of a lover and the heart of a child. There is a note of universality in him. He presents all the gorgeous colour and imagery of the East, but that is only a thin veil through which shines the elemental lustre of the human soul. His interest is in humanity, and in the common types of man, their simple joys and sorrows. And second is his *spirituality*. His consciousness of God runs through all nature and all life. It is the verifying power of the universe, and the key to the meaning of life.

It ranks him along with transcendentalists like Wordsworth and Emerson, and with mystics like Shelley and Blake who are ever striving to put into speech what transcends utterance.

> "From dawn till dusk I sit here before my door, and
> I know that of a sudden the happy moment will arrive when I shall see.
> In the meanwhile I smile and I sing all alone. In the meanwhile the air is filling with the perfume of promise."

Gitangali No. 44.

Report of the Tagore Lectures.

We take plesure in presenting our readers with a fairly full report of the lectures delivered by Sir Rabindranath Tagore in the American College Hall. This report was prepared by a member of the staff—Mr. N. R. Kedari Rao, and deals with the three lecture: The Message of the Forest; The Spirit of Popular Religion in India; and Indian Education.

I

The Message of the Forest.

History can be regarded not only as a record of the past, but also as a prophecy of the future. The grandson might be considered as already existing in the grandfather.

The forest has been closely interwoven with the deepest traditions and most sacred inheritances of India. Her profoundest lessons of Spiritual struggle and enlightenment were discovered in the forest and through the forest. The greatest rishis and sages made the forest their abode, and the very valuable lessons which we inherit from them were learned from and inspired by the forest.

Nature has not appeared to the Indian mind in its fierce, cruel, inimical aspect. "Nature red in tooth and claw" is not a vision with which our ancestors were much impressed. To them, Nature was no hostile power to be fought against, combated and overcome by the superior strength or skill of man.

On the other hand, Nature was realised as closely akin to man, and man's joy or success was to be attained not through asserting his superiority of Strength or skill over the silent forces of Nature. Joy was seen and understood to lie not in overcoming the weaker but in the self-renunciation of the stronger. This lesson, the lesson of joy through renunciation, is one of the greatest learned from the forest in the past. The sages and rishis who went to the forest and made it their abode, and looked on the surrounding Nature as kindred to them in spirit won their joy through Renunciation.

Then again the forest always impressed the Indian mind with its peace and quiet. The sages and rishis

were impressed by this and they taught to the world the lesson which they had learned from this aspect of Nature. Joy consisted in peace and self-control. The happy man is he who has attained peace of mind by the control of his desires which excite and confuse him.

Thus to the Indian mind, joy was to be attained not through physical force or intellectual superiority used to combat and defeat an enemy, nor through success in the modern ideas of competition or base commercialism; neither through the insatiable thirst for more and more land nor through the proud and haughty spirit of the mailed fist; but only through renunciation and the control of desires.

These truths are very nobly portrayed in the writings of Kalidasa. In his time India had attained the very highest water mark of her past civilisation. With a vast and extensive empire, and wide and far-reaching commercial relationships, and a very high level of artistic and literary culture, there was general prosperity and happiness throughout the land. There was also very much of regal pomp and splendour in the court where he lived. Still in all his works, the lessons which he teaches are the great lessons of the forest—the lessons that success and joy are to be attained mainly through renunciation and through the control of desires. We see these lessons clearly in his Sakuntala, in his Kumara Sambhava as well as in his other writings. Further, he teaches us these lessons in the forest and through the forest. His most important scenes, where the final reconciliations are effected are laid in the forest or in the open air. And in these reconciliation scenes it is the principle of renunciation and control of desires that is emphasised over and over again. This aspect is not basenteven from his earliest writings, so throbbing with

youthful and exuberant love, reminding us of Shakespeare's early poems.

Nor is this all. Moreover these lessons are taught from Nature and through suggestions from the example of Nature. And a very deep feeling of sympathy and kinship between man and Nature is expressed. The whole of Nature, the trees, the flowers, the sun, moon and stars—all partake of and sympathise with the feelings and emotions of the human actors. Nature is not a only back ground for man and his actions; She herself is an actor in the panorama of Life; Nature's helping hand is visible throughout the play and She herself is affected by the events of the play.

Similar is the case in the Ramayana. In the beautiful forest where Rama and Sita wander along Nature is described with much emotion and care for detail. The beloved wife asks Rama about the plants and trees which she has not seen before. Rama tells her everything and their love grows deeper by communion with Nature. And after Sita is abducted, Rama laments deeply, calling in the sympathy of the trees and plants whom they had so closely associated in their affections.

We cannot see so much of Nature in English Literature. In Shakespeare, except in the early poems which stand on an isolated pedestal of their own, Nature is not given a prominent place; and even there a kinship between Man and Nature is not recognised. In "Cymbeline" the forest is just tolerated and approved to be bearable. In "As You Like It," it is felt that the forest of Arden would have been very pleasant, "had not old custom used us to another place." In the "Tempest," the island of Prospero and Miranda serves us as a background for human feelings and emotions. In "King Lear," the wicked

Arthur and the foolish Lear suffer from inclement Nature. In the "Merchant of Venice" except for the moonlight scene there is no Nature. In "Hamlet" too, except for the moonlight and a few touches here and there, there is very little of Nature. Likewise in "Antony and Cleopatra" and in "Romeo and Juliet." This is however not criticising Shakespeare as a dramatist but only pointing out the difference between him and Kalidasa brought out by their respective traditions and natural surroundings.

In Milton though Adam and Eve live in the garden of Eden, the kinship of Nature with Man is neither felt nor expressed clearly. But very different is the case of India where the kinship between Nature and Man is repeatedly emphasised, as may very well be seen even in the last writing of Kalidasa. Here in India Nature was loved and appreciated in the highest degree; but with the decay of Indian culture mistaken notions began to arise and spread about the sacred places. These centres of pilgrimage are sacred only by association of ideas and through emotional interest; but it is absurd to think that the circumstances of millions of ancestors in the next life shall be bettered by bathing in a particular river or by visiting a particular shrine. If any one bathes in the waters (say of the Ganges) he ought to do so, not with the materialistic conception that water is mere liquid matter, but with the idea that it has a closer and more intimate relationship with himself; for then he is blessed and deserves to be blessed. Nor do I think that such false and formal notions and institutions are anything but passing and transitory stages of Indian thought. They can never be regarded as its permanent features.

India then must never forget this great lesson which her past so specially emphasizes. The salvation of India lies not in commercialism, nor in nationalism but in universalism. Here in India, the Hindu and the Muhammadan, the Christian and the Buddhist, the Jain and the Parsee must be united and identified with one another not through indifference nor through the apathy of legislation but through the practical realisation of brotherhood. Until then, we shall have to continue suffering and endure every form of humiliation, and all our efforts would be condemned to futility.

II

The Spirit of Popular Religion in India.

Life is so complex that none of us can easily understand it. In fact we do not understand ourselves wholly. This failure to understand ourselves, this ignorance of ourselves is the reason for our difficulty and failure to understand history or even the nature of the people about us. There are many kinds of people around us, a knowledge and understanding of whose nature would benefit us much, but from which we are prevented by our ignorant insularity.

In Bengal there are some religious devotees known as Bairagies who go about the streets chanting their devotional songs. Ordinarily people do not pay much attention to them. I myself had passed them many a time without being specially interested in them and without feeling that much could be learnt or gained from them.

But on one occasion I was moved with a deeper interest than usual in one of them and got into familiar conversation with him. And very soon I began to under-

stand the deep difference between them and others. The Bairag, sang to me a song which went to the deepest heart of my being and moved me with intense emotion. The poem would suffer very much indeed in any kind of translation. The opening stanza was something to this effect:—"Where shall I see him, the man of my heart? I have lost him; I wander through streets and lands to meet him." That expression, 'the man of my heart' is in it self having a world of deep religious significance which cannot be expressed in English in an adequate manner.

The poem struck me very much on account of its poetic excellence, depth of passion and earnestness of purpose; it was full of the intense joy of the realisation of God and was appropriately sung in a passionate and dignified musical medium.

Such a frame of mind and such feelings are common to a large majority of people in India. In fact, ninety per cent of the people of British India who are considered illiterate and ignorant and who, according to conventional standards, rank not much above the zero point in their educational attainments, have such feelings and aspirations in their minds. The author of this wonderful poem that I have quoted was only a village post peon getting a monthly salary of eight rupees.

There is a tendency among Rationalists to run down and discount the real value of such feelings. Love and emotion in general are considered by them only as impulses which cannot be sure guides and would mostly lead humanity to error. But if the rationalist points his finger at the deception of love, has he no deceptions of Reason to explain and extenuate?

Again if the Rationalists can from the various sense experiences—such as touch, sight, hearing, smell, etc.,—

arrive at an ultimate something which he calls matter, and from the spirit of inquiry arrive at something which he would call Truth, cannot God and love to God be deduced from the religious yearnings and imaginations of the human mind? Why should these last alone be treated differently from the rest? Any way let us get back to our Bairagies from this controversy. In the heat of discussion let us not forget the main theme like the Scientists who in the course of a heated debate about light and reflection broke the glass by which the reflection was caused.

This deep feeling of a yearning after God, after the God who is in man, the man of one's heart which we have observed in the Band poet has been peculiar to India throughout the centuries. In one of our earliest Upanishads we have the same idea. According to this Upanishad there are two conceptions of God—the one regarding God as manifested in the Universe, the other regarding Him as being above the Universe. The immanence and transcendence of God were thus elements of Indian thought from remote antiquity. In the middle of the Eighteenth Century Europe came in touch with this element of Indian thought and was vitally affected by it—as evidenced by the Transcendental Movement in Germany, the Romantic Revival in England, the great French Revolution in the field of Politics and the Evolution Theory in the field of Science.

This idea of an all pervading immanent God is familiar to India throughout the ages. When the pupil asked his teacher, 'who is God?,' the reply was, 'Annam eva Brahma'—'Food alone is God.' Of course the particle 'eva,' (alone) is wrong. Food is God. But other things are also God. Matter and Mind are also God.

It is from this conception of such an all-pervading Deity that in India love has a peculiar place and force. Love is divine: love is its own reward; it is an end in itself, not merely a means to an end.

It is partly from this also that in India Religion has been really so democratic. Almost all the puranic incarnations are from the lower castes. Rama and Krishna were not Brahmans but Kshatriyas. In the more historically known case of Buddha, in spite of all the mistaken theories of western scholarship, we find that he came to men as a man to emancipate them. The personal element in Buddhism is a factor which has not been recognised by western scholars at all. How else could the extremely intense missionary enthusiasm of the two centuries succeeding Him be explained? To say that a non-personal moral code or philosophical system had such influence over human beings is against all known laws of Human Psychology. Scientists have inferred, from certain phenomena, the existence of an yet unobserved planetary body at a certain place and afterwards found themselves correct. We can apply such a method of discovery as regards this personal element in Buddhism.

Buddha also taught that every one could be emancipated by the burning out of the limits of one's self. The human being was originally in love; it is now imprisoned in the body; and so it is only by love that he can burst the shell in which he is enclosed and extend his boundaries and thus find the man of his heart.

Just as the poet's happiness is complete only when the reader enjoys his poetry, similarly the full complement of God's happiness requires that we should understand and enjoy Him.

Such are the poems of these Bairagies. Nor are they an instance of solitary exception. In Western India too we have several such poems. In Marathi we have a song which may be rendered thus:—"When you come to me in the morning, thou wert red as gold, beautiful in thy yellow light," thus finding in the Beauty of the Dawn the man of his heart. In your parts also I am sure you have some such songs.

But to go back to our Band poets. They lead a very simple life. They have neither wealth nor pomp to excite the envy of others. They don't have temples. All places alike are abodes of God to them. They even have a righteous contempt for Pandits and Technical Scholars of Religion; for religion to them is not scholarship but life and emotion and experience.

I do not say I am qualified to carry out an ethnological research among them. I can't even say what caste or sect they belong to. I believe they are a very composite group. Their vocabulary is even Muhammadan in part. But they have a supreme consciousness of God and are akin in this respect to the greatest poets and philosophers of ancient India by whose inspiration we live.

In one of their songs, the human being calls out to God and is even glad that he is empty of merit, for even like the empty vessel floating in the water he thinks he can float himself down the stream of existence to reach his end in God.

III

Indian Education.

From sometime ago there has been growing in various quarters in India a feeling of strong discontent

against the present educational system of the land. This feeling has become very general and finds expression in many ways.

In some, this feeling has been so genuinely strong that they felt some remedy must be arrived at as soon as possible. The starting of a full-fledged, full-grown University (the Hindu University at Benares) has been the result. Now, educational institutions and systems by their very nature require a long period to evolve, and develop slowly until they reach a stage of tolerable perfection. If a person who sees a neighbour working in the field with his grown up son is in turn very desirous of having a son, and in haste to have this wish realised rushes into the streets and catches hold of the first young man he meets, he does indeed get a young man to assist him, but not a *son*!

The feeling of complaint and discontent against the present educational system is quite justified. We cannot be said to have an educational system suited to us. The fact is that about a hundred years ago we entered the English school, but we have not yet got out of it! We have not yet got out of the school stage to do some work in our own life. Witness the paucity of original contributions to any department of human knowledge by us during the past century. This need not have been so if our educational system was our own. Like school-boys we have been faithfully taking down and copying note books and writing copy-books but have not reached the stage of thinking and writing and acting for ourselves.

The present Education lays too much stress on the intellectual side of man. Intellect is a great faculty indeed, but we have our emotions also which ought never to be neglected. And therefore our education has made

us clerks, deputy magistrates, doctors and legal practitioners, but not masters in any of these departments, nor poets, sages and philosophers.

In the present educational system the personal element is being very much neglected. Education has to be a personal communication of the teacher's mind and personality to the young and developing mind of the pupil. Our present teachers are only connecting links between books of reference and the pupils' note-books. And very thick and high indeed is the note-book wall of separation thus raised between the teachers and the pupils!

The best, easiest and most proper education cannot be imparted through a foreign language. It has not succeeded in any country. It means much unnecessary labour, and waste of energy. Ireland had a very high standard of Education during the fourteenth century. Great scholars from Ireland were invited to and honourably welcomed as teachers in the Universities of the continent. Then Ireland had her educational system in the Vernacular. Ever since the time of the Tudors when English became the language of the Irish Educational system, Education began to decay. And the main reason of the failure of the effort to revive national education in Ireland during the nineteenth century was due to its being attempted in a foreign language.

So now, we have an educational system in our country which is so very costly and laborious, which means so much of waste of energy and yet does not produce the maximum result. The channels have been very laboriously dug, at a great cost of money and labour and the earth on either side of the very wide opening disfigures the land very much. Still the water does not

flow. The Engineers stand on either side and find fault with the water; and the water finds fault with the engineers! Perhaps may it not be because of the slope of the new channel being against the natural slope of the land.

So Indian education has to be suited to India and Indian conditions. Indian Education must be for the imparting and developing of the culture which is peculiarly Indian, with scope, of course, for the assimilation of good from elsewhere also. But the basic assumption of those who have shaped the present educational system was that India had no culture! I know the instance of a small boy who was attending an Anglo-Vernacular school at Allahabad. Once the Inspector of schools came to inspect the school and chanced on this boy to ask the definition of a river. The small imp gave a fine and elaborate definition but when asked whether he had seen a river, he said 'No';—this boy who lived at the junction of the two great rivers, the Ganges and the Jumna! He could not at all bring himself to believe that the river with which he was so familiar and on the shores of which he used to play throughout the day, and which he mentioned a hundred times every day could answer to such an elaborate definition! Possibly this boy was enlightened afterwards. But for a moment let us suppose that this boy grew up in ignorance to mature youth and then some one from a foreign country told him that his country was also a great country, and had great mountains like the Himalayas, and great rivers like the Ganges and the Jumna;—the mental shock would then be so serious that he would lose the balance of his mind and go about the whole world shouting at the top of his voice, "I have found a river, a river, a river near my home, and there is no river anywhere

else!" Such has been the attitude of the Indian mind when after a long period of ignoring Indian culture, western scholars began to come and tell them that India also had a culture of a high standard.

The purpose of the new Educational system must be to develop this Indian culture. And in this, all the four main lines of Indian culture—the Vedic, the Puranic, the Jain and the Buddhistic—must be preserved, as well as the later Muhammadan, Zoroastrian and western cultures as far as possible.

Now some critics might find fault with me saying that my scheme is too good, and what is more too beautiful to be practicable. My only answer is that I believe that the beautiful is the true and the true is the practicable.

I have not said anything about religion in my scheme of education. This is indeed a subject giving room for controversy. I think it is not impossible at an educational institution to have some religious instruction based on the points of agreement among the great religions of the world, rather than emphasizing the apparent and unhappy differences between them.

Tagore Scholarship.

During March 1919 when the poet Sir Rabindranath Tagore gave his lectures in the American College Hall, the College after paying the poet the Rs. 1,000 agreed upon for his lectures had a small surplus of Rs. 365-0-0 from the proceeds of the sale of tickets. It was decided at that time by the college authorities that this sum would be kept as a nucleus for a Tagore Scholarship to be awarded to some student in the college. The amount in hand is not sufficient to make a scholarship worthy of

the poet or worthy of the college. It is very desirable that we should have in the college a good endowed scholarship named after the poet which will be a perpetual memorial of his visit and of his lectures. It has therefore been decided to place the matter before the old students of the college to ask them whether they will not contribute or get their friends to contribute a sufficient sum to make up a fine Tagore Scholarship. We should like to have an endowment of at least Rs. 2,000 which would give one scholarship of Rs. 100 or two scholarships of Rs. 50. Will the old students of the college take this matter up and see whether such a memorial cannot be provided? Such an endowment would be a fitting memorial of this great event in college life.

W. M. ZUMBRO,
Principal.

THE OLD BOYS' ASSOCIATION

Notes and News of Former Students.

The American College has a kindly regard for all her "Old Boys" who once graced her halls and who are trying to do their part to make this world of ours a better place to live in. Lest her 'Old Boys' forget the ideals which were once inculcated in them, the college seeks to be in touch with her sons who are scattered in different parts of the world. The "Old Boys' Day" will give a very good opportunity to get our connection renewed. It is the aim of the college to enable her students to do such services to humanity, which will be appreciated by the future generation.

* * *

Among the last batch of Senior B.A. Students of the College, V. Ananthakrishnan, V. Doraisamy, K. Raja-

ram Rao and V. Ramalingam have joined the Law College, Madras. It is worthy of note that many Christian young men of this batch have taken up the noble calling of teaching. Edward Samuel who was dedicated to Christian service by his devour parents is a teacher in our mission high school, Madura. G. P. William is a teacher and writer in Pasumalai. J. T. Rajanayagam is a teacher in Sourashtra High School, Madura. A. Israel following his brother A. Ranjitham has gone to Bangalore to take up work in the Wesleyan Mission High School. R. Devanesam is the only one, so far as we know, who has taken up work in the Madura Collector's Office.

* * *

Mr. K. Kameswaran, B.A. (Hons.) who was a teacher on the Sethupathi High School, Madura, has become a member of the college faculty in the capacity of a lecturer in history. We hope that his enthusiasm for the good name of the college will enable him to work with vigour.

* * *

Mr. Arul Senapathi, a former student of our college and a teacher for one year in our High School department and Mr. S. Somasundaram a former student are both in the B.L. class in Madras. We wish them both good success.

* * *

We are glad to welcome Mr. Marimuthu, B.A., B.L. to Madura. He was one of our brilliant students. We wish him brilliant success in his new profession. We are glad to extend our good wishes to Mr. H. Kalyanasundaram, B.A. who has passed his pleadership examination.

Deacon M. O. Thomas, B.A. (Hons.) and Mr. A. Eddy, B.A. are planning to proceed shortly to Hartford, U.S.A. to take up post graduate work. It seems that both intend to specialize in theology. Deacon M. O. Thomas will most probably devote his life to the service of his community and Mr. Eddy will return to Madura to take up ministerial work for which he is highly qualified.

* * *

It is highly gratifiying to note that our Old Students represent the college in various parts of the Presidency in different activities of life. We have good reason to believe that everyone of them is efficient in his own-special field. We wish everyone of them splendid success.

Another "Old Boy" in the person of Mr. P. C. R. Peter took his B.A. (Hons.) at the last University Examination. He is now Assistant Lecturer in Modern History in the A.E.L.M. College, Guntur.

A. David Masillamani.

Reminiscences.

The fourth day of July 1916 Anno Domini remarkable in itself for many happy associations took me to the precincts of the American College and from that day onwards I had the supreme pleasure of enjoying myself as a student of the Institution for well-nigh a couple of years, until I passed out successful in June 1918. As I look back upon the period of my academic sojourn in Madura, my fond memory brings to light the delights of other days around me. Hence it is with feelings of profound reverence and deep gratitude that I wish to record my impressions of the *Alma Mater* under the usual two-fold headings—Hostel-life and College-life.

The striking feature of the College is the provision of a very splendid hostel with well-ventilated rooms and plenty of furniture. Situated as it is away from the town and away from the noisy bustle of everyday traffic of the busy city, one finds himself entirely happy to reside there and to engage in all literary pursuits of his own. The agreeable environments with pure air and pleasant shade of 'margosa' trees without are in consonance with the disposition of the residents within. In the hostel every one chooses a convenient room and comrade, selects the furnitures he requires and lives a studious life in his 'secluded' cell. Rich and poor, high and low, pagan and Christian live side by side, and earth's poor distinctions vanish here. The realisation of the brotherhood of man is aimed at as a worthy ideal and mutual help and mutual obligation tend to promote the social well-being. In all matters connected with the administration of the hostel the shibboleth of democracy and the principle of representation play a prominent part and consequently the management together with the various separate messes in the dining section leaves nothing to be desired. The convenience and comforts of the individual are always held in the forefront. As for games, there is ample provision made for the healthy indulgence in various kinds of physical activity as hockey, foot-ball, tennis and badminton, to mention only a few, and it is often a happy sight to see many of our west coast brethren taking to these games very energetically, unmindful at times even of the dire inclemencies of the weather.

On the literary and more important aspect of the College life there are far greater attractions. Student-life in that College is a pleasure and a privilege. He has vast opportunities to learn by individual effort and from pro-

fessorial tuition. Individual attention is paid and the questioning faculty inherent in us is encouraged and developed and not stifled and questioning—they say—is but a first step to knowing. There is great scope for an easy interchange of thoughts between the students and the masters. Within the walls of the college, an atmosphere of healthy perfect academic freedom prevails as I have found nowhere else.

Nor should I forget to mention the attitude of the teachers towards the taught and *vice versa*. The teachers, thanks be to their realising the sacredness of their calling, train the tender plants with zeal and watch with care their progress day by day. They set open the gateways of knowledge by taking the students out on excursions and the task of exploration in the realm of human-knowledge is rendered less difficult and more encouraging under their able leadership and guidance. We can well remember the days when we formed pleasant excursion parties to several places of general interest as the Cotton Mills and Water-works led by our popular and sympathetic professor Mr. Albert J. Saunders. The petty pranks and innocent jokes indulged in by the younger-folk of the party made the days very enjoyable. In turn, we the students of the years 1917–18, formed a happy lot and were at all times able to deserve the kindness and confidence that the masters so ungrudgingly reposed in us.

As the chief feature of the hostel life is the facilities afforded for the strengthening of the muscle, the characteristic advantage on the literary side is the opportunity provided for the strengthening of the brain. The system of Library study—for to that I refer is a unique one by way of its management. A certain professor once contrasted the American method of keeping libraries with

that practised all over the European countries. While in the latter books are carefully placed in beautiful bureaus under lock and key—only to be gazed at and admired as if they were articles in a museum the American way is to throw open the libraries, allow free scope for taking the books for study and afford maximum opportunity for benefitting by it. Need I say that in this college true to the cherished traditions the library is kept open as to result in the greatest use for the largest number of students possible. From morn to eve nay even during nights till ten P.M. one can entertain himself in ransaking the precious volumes of the college library and grow rich in knowledge by diving deep into the "Pierian Spring."

To sum up—the enviable hostel life with all its attractions and conveniences, the pleasant stay in the college in an atmosphere of useful and independent thinking the kindness and sympathy shown by the principal and the professors of the college towards the students under their care, and the valuable lessons learnt during the course endear the name of the Institution to my hearts that it is impossible for me to forget it until I cease to remember anything.

Let me conclude, dear Reader, with your permission with a word of personal note. Ever since the day I began to lisp the alphabets A B until I have become what a reversion of the letters would make, no period of my academic life has been more usefully and joyfully spent than the short space of two years of my continuance in the American College, Madura.

Happy that I have gone through the college; happier still that the 'college' has gone through me.

R. SUBBARAYAN,

(Experto crede.)

OLD BOYS' DAY.

To the Old Students of the American College.

Dear Old Boys,

Where are you? How are you prospering? What are you doing to help make the world a better place to live in?

Your *Alma Mater* wishes to see you again, to look into your faces, to share your inspiration. The day is appointed, will you come?

We trust you also wish to see your *Alma Mater* again. She has grown somewhat since some of you were here. The buildings are more numerous, the trees larger. New boys are here now in place of the old. You will enjoy meeting them. They are fine fellows. The staff has also increased and there have been changes, but all still love you as much as in the old days when you were shy Juniors. An intimation of an attempt to gather the sons of the college for a day of fellowship together and the renewing of old memories was given in the last issue of the College Magazine. The committee met again when the following provisional arrangements were made: The day fixed for the "Old Boys" day is Saturday, December 20th, 1919. The following is the programme proposed:

7 A.M.	Sports.
11 A.M.	Breakfast.
2.30—3.30 P.M.	Business Meeting.
4—5 P.M.	Refreshments.
6 P.M.	Public Meeting.

The College will be delighted to see you and renew old friendships. We hope you will arrange to come annually hereafter.

Write a card to the Chairman of the Committee Peter Isaac, Esq., B.A., L.T., Vice Principal and tell him that you are coming.

Yours truly,
W. M. ZUMBRO,
Principal.

COLLEGE NEWS AND NOTES.

COLLEGE MAGAZINE.

Board of Editors for 1919.

At the first meeting of the College Staff for this year the following Board of Editors for *The College Magazine* was elected for the year 1919 :—

Editor	A. J. Saunders.
Business Manager.	E. M. Flint.
Associate Editors...	J. E. Kesari.
	P. C. Chacko.
Student Editor ...	P. John, IV Class.

UNIVERSITY EXAMINATION RESULTS 1919.

Intermediate Examination-in-Arts.

GROUP I.

M. Sundara Rajan	I	Class	Passed both parts.
R. V. Muthusamy	II	,,	do.
N. Narayanan	,,	,,	do.
S. Ramasubramanian	,,	,,	do.
S. Shunmugam	,,	,,	do.
M. L. Sitaraman	,,	,,	do.
A. Sundaran	,,	,,	do.
V. Venkatapathi	,,	,,	do.
P. T. Gopalachari	,,	,,	do.
V. Kalyanasundaram			Passed in part 2 only.
P. S. Ramasami			do.

GROUP II.

R. Kesava Pillai	II Class	Passed both parts.
R. Yegneswara Iyer	,, ,,	do.
S. Gopalasami		Passed in part I only.
M. S. Alaga Pillai		do.
K. Madavan Nampiar		,, part II only.
P. Marthanda Pillai		,, do.

GROUP III.

K. V. Narayanan	I Class	Passed both parts.
G. Amirtham	II ,,	do.
V. J. Asirvatham	,, ,,	do.
K. Muthiah	,, ,,	do.
J. Muthuveerasami	,, ,,	do.
R. Pichumani	,, ,,	do.
G. V. Sivaraman	,, ,,	do.
S. Sundaram	,, ,,	do.
P. Sundara Rajan	,, ,,	do.
S. T. Asirvatham	,, ,,	do.
S. Venkatachalam	,, ,,	do.
S. A. Ibrahimali	,, ,,	do.
S. Ramasami	I ,,	do.
P. Nallamony	II ,,	do.
N. Rengasami	,, ,,	do.
V. Rengasami	,, ,,	do.
B. Sikkayah	,, ,,	do.
P. Vemban	,, ,,	do.
K. N. Sankunni Pillai	,, ,,	do.
R. Narayanan	,, ,,	do.
T. K. Palpee	,, ,,	do.
K. G. Sankara Pillai	,, ,,	do.
R. Kesava Pillai	,, ,,	do.
R. A. Thiaga Raj		Passed in part II only.
K. Vythianathasamy		do.

A. C. Venkusami	Passed in part II only.
R. Anantha Narayanan	do.
K. Ramalingam	do.

B.A. SENIOR.

V. Doraisamy	Passed in both parts.
K. Raja Ram Row	do.
V. Ramalingam	do.
M. Edward Samuel	do.
V. Ananthakrishnan	do.
R. Narayanan	Passed in English only.
S. Thirumalai	do.
K. C. Karunakaran	do.
J. T. Rajanayagam	do.
M. Ratnam	do.
H. Natesan	Passed in History only.
K. Sivalingam	do.
S. Srinivasa Iyer	do.
K. Thiruvengadathan	do.
M. Thiruvengadathan	do.
C. N. Vasudevan	do.
R. Devanesam	do.
C. Swaminathan	do.

Enrolment and Classification of Students according to Religion for 1919—20.

	Brahmins.	Non-Brahmins.	Mohammadans.	Christians: Syrian Christians.	Christians: American Mission Christians.	Christians: Other Missions	Christians: Roman Catholics.	Christians: Total.	Grand Total
American College ...	106	96	5	21	21	20	4	66	273
Total...	106	96	5	21	21	20	4	66	273

Enrolment and Classification of Students according to Religion for 1919–20.

It will be noted that the total enrolment up to the time of going to press was 273; that is less than last year, for which we are sorry, but the new men seem above the average of former years, so it may be that we have quality this year rather than quantity. The smaller number of College men this year is due probably to two reasons—the hard times which we all are experiencing, and the small number of High School boys which qualified for College at the last examination.

College Notes from the Student Editor.

We are glad that we are entering on another college year and hope it would be a fruitful one to all. The Intermediate results of our college at the public examination are splendid this year and gladdens the hearts of all those who are interested in the welfare of the students and of the college.

Though only five have qualified themselves for the B.A. degree from our college yet the results when considered in parts are not quite discouraging. Those who are preparing for the B.A. examination will it is hoped do their utmost and crown their efforts with success and thus bring credit to themselves and to the college.

While we heartily welcome to our midst the new members of the staff we would at the same time wish that they should make a permanent stay in the college and see that their interests are permanently attached to the college. Changes in the staff of the college is neither good for the students nor for the college and we trust that the Princi pal would make a note of it.

The attention of the students both old and new is drawn to the system of fines in our college. Fines, (which are of course a necessity in the interest of discipline in the college) should be carefully avoided for in these days of economic distress and the fall in the purchasing power of money it would be an unnecessary and severe drain on the pockets of the students. The college authorities may also be a little lenient in this matter. We think that fines for not returning books at the proper time to the library may be done away with.

The elections for the various departments of student activities, literary, athletic and religious are now over. The men chosen for the purpose are quite deserving and we trust that they will do their best to ensure success and create enthusiasm in their different activities.

Among other subjects that may be discussed in the College Lyceums the subject which is occupying the minds of the greatest statesmen of the day, namely, that of the League of Nations may very well be discussed, whether the league of nations is practicable or whether it is merely a league of dreams.

Socials.—The ladies of the college are to be congratulated for their part of the activities of the college. No question is so great and so difficult of solution in India at the present time as that of the problem of social amelioration. But once we are members of the college that problem is also solved in a way. The socials to which we are from time to time invited tends to bring about a spirit of brotherhood among the members of the college who do not all belong to the same caste or creed. The College Y.M.C.A. has already led the way by holding a social in the College Hall where we had a very pleasant treat.

In this connection we would suggest to the members of the hostel to try and form a common mess where inter-dining may be possible. An experiment was tried in the I.D.F. camp at Trichy and it was a great success. A common vegetarian mess was arranged where Brahmins, non-Brahmins, Mohamedans and Christians all sat and ate together. We earnestly hope that the suggestion would be taken by the members of the hostel.

The best advice.—Judge Strong in Jefferson County, and a prisoner being arraigned for theft, who had no counsel, the court appointed young Strong to that service, directing him to confer with the prisoner and give him the best advice under the circumstances. He retired to an adjacent room for consultation, and when an officer was sent to inform them that the court was waiting, Strong was found alone, and returned witht he officer into the court-room "Where is your client?" demanded the judge. "He has left the place!" replied the lawyer. "Left the place!" cried the judge. "What do you mean Mr. Strong?" "Why, your honour directed me to give him the best advice under the circumstances. He told me he was guilty, and so I opened the window and advised him to jump out and run. He took my advice as in duty bound, and by this time he is more than two miles off."

Power of eloquence.—It is said that when Burke described in words that will live as long as the English language, the cruelties inflicted upon the Indians by *Dehi* Singh, one of Hastings' Agents, a convulsive shudder ran through the whole assembly. Indignation and rage filled the breasts of his hearers; some of the ladies 'swooned away'; and Hastings himself, though he had protested his innocence was utterly overwhelmed. "For

half-an-hour," he said afterwards, in describing the scene, "I looked up at the orator in a *reverie* of wonder and actually felt myself to be the most culpable man or on earth."

Politeness.—Putting the word "Please" in Telegrams it is calculated, costs the American people £2,000,000 annually. Politeness, evidently pays—the telegraph companies.

Glimpses of hostel life.—The hostel viewed at a distance during dark nights when the rooms are illumined with lights appears in its fullest glory and awful majesty. The sense of beauty that appeals to our aesthetic appreciation can be better felt by a personal view than by any vivid description. The trees that grow luxuriantly sending their branches over the rooms and the rustling of leaves caused by the gentle breeze that is a constant companion of our hostel keeps us in close contact with nature and serve to relieve the loneliness of diligent students who burn 'midnight oil' to a late hour. Invariably in the morning sweet music issuing from the north-eastern corner of the hostel wakes up the students with fresh vigour and hilarity and apprise them of the precious hours that flee before them.

The hostel is our home and study room. Not to boast of, unstinted freedom is enjoyed in the hostel. The warden Mr. Nolting loved by all and hated by none visits the hostel with soft steps and a cheerful countenance and returns home every time happier with a curl of his lips without finding any student to reprimand for any misuse of privilege. No restraint is imposed on us and we find the felicity of our home in our hostel too. In fact it is a place where democracy is enjoyed.

The spiritual life of the students is well cared for. This year an innovation has been made to provide convenience for intensely religious students, and a separate room has been assigned where they could practise devotional exercises without the least disturbance to themselves and to their neighbours. There is perfect fellowship and harmony between Christians and Hindus and between students belonging to different sects and castes.

P. JOHN,
IV Class.

July 16, 1919.

COLLEGE Y.M.C.A.

The Young Men's Christian Association of the College has begun its work and promises to have a very successful year. At its first meeting the following officers were elected for the year 1919–1920.

President—T. Paul Raj.
Vice President—A. Thambu.
Secretary—J. Devasirvatham.
Assistant Treasurer—P. Belavendram.

Committee Conveners.

Social—Russell Solomon.
Visiting—Paul Lawrence.
Membership—James Anukulam.
Music—Edwin Albert.
Bible Study Groups—P. C. Chacko.

In connection with the recent Evangelistic Campaign in Madura conducted by Dr. Eddy and party the College Y.M.C.A. took an active part. Personal Workers' Groups were formed, and in that way as well as other ways the College men did good service. This is how we organised our work for the Eddy meetings.

To the Christian Members of the Staff and the Student Body of the American College, Madura.

In connection with and preparation for Dr. Eddy's visit and meetings in Madura the City Campaign Committee is planning to have ten bands of personal workers, one of which is to be a College Band. The College Religious Life and Work Committee met to consider the matter of our College Band, and the following action was taken:

Resolved.

(1) That we heartily pledge ourselves to help in this matter in every possible way.

(2) That we agree to have a Band of Personal Workers to be the Leaders of this work in the College.

(3) The Band to consist of—

(*a*) All the Christian members of the Staff,

(*b*) The President and Secretary of the Y.M.C.A.,

(*c*) And two student representatives from each of the following—

The American Mission,
The Syrian Churches,
Other Religious Bodies.

(4) That there shall be weekly meetings of the Band for prayer and conference. The meetings to be held in the College Hall for 20 minutes on Tuesdays at 10 minutes to 5 P.M.

(5) Literature to be secured on the work of the Band by Mr. Nolting.

You are therefore earnestly invited to attend the meetings of the College Band in the College Hall on Tuesdays at 10 to 5 P.M.

On behalf of the Committee,
A. J. SAUNDERS,
Convener.

A feature of the association's social committee at the beginning of the College year is to arrange and carry out the Y.M.C.A. welcome social to the whole College. That social was held in the College Hall on the evening of July 9th at 5.30 P.M. There were about 200 people. present, including a member of visitors. After refreshments were served the following programme was rendered to an appreciative audience:

Introduction of the new President for 1919—Mr. T. Paul Raj, who presided over the meeting. An interesting address was given by the General Secretary, Madura Association—Mr. S. J. Obed, on the Y.M.C.A. and the Indian Sepoy.

Our Principal—Mr. W. M. Zumbro spoke on—The Terms of Peace. We were pleased to have as one of our guests of the evening, Mr. J. Sandegren of the Swedish Mission, and he addressed the meeting on Indian and the Future, after the President's concluding remarks the audience song the National Anthem, and a very happy gathering came to an end.

College Literary Societies.

It is too early in the year to say much about the work of the Literary Societies. The various societies have been organised, and are getting to work. We hope for a good year among the societies of the College.

Mr. K. R. Rajagopalan is in charge of the Lyceum Periods of the Junior Intermediate class, while Mr. J. E. Kesari has charge of the Senior Intermediate work.

The Gokhale Society for the B.A. men has been organised:

President:—Mr. A. J. Saunders.

Secretary:—R. Balasubramanian, IV Class.

Purpose:—Advanced Lyceum work for B.A. students in History, Political Science and Political Economy.

Membership:—All B.A. men of the American College.

Meetings:—Regular meetings shall be held on the third Friday of each month at 2.45 P.M. Open meetings at times and places to be arranged by the Managing Committee.

Programme:—The programme shall consist of a lecture or prepared paper, a review, and general discussion.

The following is the programme for the 1919 session.

PROGRAMME.

Aug. 15—Mr. A. J. Saunders, M.A.
Lecture:—The League of Nations.

Sept. 19—Mr. P. C. Chacko, B.A. (Hons.).
Lecture:—The Study of Indian History.

Oct. 17—Paper—P. Krishnan.
Review—N. Veerasami.
Subject:—Cotton Production in India.

Nov. 21—Mr. V. S. Swami, B.A., Bar-at-Law.
Lecture:—The Revenue System in Ancient and Medieval India.

Dec. 10—Paper—A. Thambu.
Review—S. Ramasubbu.
Subject:—Vegetable Dyes Production in India.
Jan. 23 of 20—Mr. J. M. Hess, M.A.
Lecture:—Economic Conditions in Japan.

Peace Celebration.

The announcement of the long wished for Peace was received by the American College with great joy. The College bell was rung, flags soon appeared waving on the main building, the hostel and the bungalows on the compound. A College holiday was declared, and a special meeting was called on Wednesday, July 2, 1919 at 10.30 A.M. to fittingly welcome the coming of Peace.

Principal Zumbro occupied the chair, and there was a large gathering of teachers and students at the meeting. The following is the programme of the special peace meeting. Sanskrit song by K. Ramanathan. The first Psalm was read and prayer offered by Mr. A. J. Saunders. The Chairman then introduced the Hon'ble K. Rama Iyengar who delivered a fine address suited to the occasion on—The Significance of Peace.

K. Ramanathan sang a Tamil song, after which the Chairman also emphasised the importance of the event which we were that day celebrating. We all joined heartily in singing the National Anthem, and cheers for the King Emperor and the President of the United States brought a very successful and historic meeting to a close.

COLLEGE ATHLETICS FOR 1919.

In the last number of the *College Magazine* a review of the athletic activities of the year 1918-1919 was given.

About 55% of the students of the College regularly took part in some form of physical exercise. This percentage is too small and it is the desire of the Athletic Committee that this year nearly all the students will take part in some one of the various games played.

At the present time the Foot-ball, Hockey and Cricket teams play outside of the College grounds. But the plans for this year include the building of a Foot-ball field east of the Science Hall. The People's Park grounds will be used nearly all the term for Foot-ball tournaments so that the Foot-ball team will be handicapped in getting ready for the tournaments which will open in October. It is hoped that a practise field can be provided shortly.

As it is the desire of the Athletic Committee that all students shall take part in some form of exercise plans are under consideration for introducing new games and more playground space. The College should have its own Foot-ball, Hockey and Cricket fields. At present we can provide only for Tennis, Badminton and similar games within the College grounds. But beginning this year new grounds will be opened as quickly as finances will permit.

The students showed an increased interest in athletics last year, in which we all rejoice. We want the students of the College to present themselves for their life work with a body that is healthy and vigorous. The world calls for men who are efficient; competition is keen and the demands are for high grade men. So believing that the body is the building in which the mind and soul dwell and that the mind can do its best work only when the body is full of health and energy, the College authorities stand ready to provide means for a strong physical development of the body.

The Superintendents and Captains of the various teams have been appointed and elected and some of the games are well under way. Interest on the part of the members of the Staff and the students will promote the benefit derived from athletic activities. Last year the Hockey team went to Trichinopoly to play a match game with the Hockey team of the S. P. G. College. This year another team will be given a trip to some College for a match game. It is hoped that we can have match games each year with other Colleges in some of the games played here. That will tend to establish friendly and helpful relationship and true sport portsmanship.

Let us all help to promote the athletics of the College by taking a lively interest in the games or by supporting new games that might appeal to the students. Let us raise the standard of our mental life by means of a more healthy physical life. Let us avail ourselves of the opportunity before us of a full all-around developed life.

Superintendents and Captains for 1919-1920.

Foot-ball	...	Supt. Rev. Edward L. Nolting. Capt. P. E. Chacko.
Hockey	...	Supt. Mr. E. M. Flint. Capt. S. Meenatchisundaram.
Cricket	...	Supt. Rev. A. J. Saunders. Capt. Mr. P. Neelakantan.
Tennis	...	Supt. Mr. Chelladorai. Capt. M. Ramakrishna Pillai.
Badminton	...	Supt. Mr. Sathyanesan. Capt. P. Govinda Menon.

E. L. NOLTING,
Secretary.

OUR EXCHANGES.

Since our last issue we have received in exchange *The Ernakulam College Magazine.* The Editor—Mr. P. S. Ramakrishna Aiyar, wrote a warm letter of appreciation which it did us good to receive. He wrote:

"Many thanks to you for kindly sending me a copy of your March issue of your *College Magazine*, of which, I believe, you are the Editor. I went through the *Magazine* with very great interest. It is an excellent record of the manifold activities of your College, and speaks volumes for the vigour and ability that characterise the institution.

I have placed your name on our Exchange list and herewith send you the January number. I shall be glad to know how you like our *Magazine.* It is probably of a different character from your *College Magazine*—an object being to publish in each number a few original articles on various subjects—thus providing an opportunity for 'Old Boys' to do some literary and research work and making the *Magazine* a useful medium of healthy knowledge and instruction to the young. I have profited by your *College Magazine* to try to devote more space in subsequent numbers to College matters."

We are always glad to hear from our "Old Boys." The following is from one of our former students now in the Law College, Madras:

Dear Sir,

It gives me supreme pleasure to acknowledge with thanks the receipt of two nice little volumes of 'our' *College Magazine* sent to me by post. They are now on my table and I am feasting upon the rich contents. I will in my humble way congratulate the *College* on the splendid beginning it has made in this direction of literary interest.

I am very glad to receive a letter from your pen dated 27th ult. Thank you for it. The contemplated 'Old Boys' Association is a very happy feature and nothing will afford us greater pleasure in after College days than to be reminded of our 'Alma Mater.'

—R. SUBBARAYAN, B.A.

The following letter is from one of our former students, now a teacher in the Jaffna Hindu College, Ceylon. He says:—

Dear Sir,

I am happy to congratulate you on the very successful issue of *The College Magazine,* which I am in receipt of. It brought me delightful tidings of a College, in which I spent two happy and very useful years. I thank you for having been kind enough to send a copy of the *Magazine* to an old student of the college who has not been able to know anything of the achievements and ideals of the institution. Please ask the Editor to send me the next issue of the *Magazine* per V.P.P. so as to cover one year's subscription and oblige.

I remain,
Dear Sir,
Your obedient student,
S. SUBRAMANIAM.

SUBSCRIPTION.

The annual subscription to this *Magazine* is one rupee. We trust that a large number of our friends both in this country and in America will become regular subscribers to the *American College Magazine*. All "Old Boys" of the College should send their names and addresses at once, and thus keep in touch with their College through the *Magazine*.

The Finance Committee of the College recommend that a special fee known as the *American College Magazine* fee be instituted. The fee will be As. 2 per term, and is to be collected at the same time and in the same manner as other special College fees, in return for which the *Magazine* will be furnished free to all students of the College.

(Signed) THE TREASURER.

Please send me.........copies of the *American College Magazine* for this year, for which I send you..............

Name ....

Address ....

Date ....

Address:—

The Business Manager,
The American College Magazine,
American College, Madura, South India.